1: Hocart Y-5 (ca. 1920) 1929 OQ6 Lau OQ6
Lakemba

587 which consisted of only a feast, no gifts, because it was a marriage of "old people," that is married before, not of "young ones."

595 In heathen times every nobleman had several wives; some small men who were energetic had two wives. A man would frequently marry two sisters. "If," says Melaia, "I live with a nobleman, Makareta, Repeka, or some other will come to be the drawer of water (*i thalo ni wai*). The reason is that they are sisters." If the wife died it was sometimes the custom to bring her sister to take her place.

342 A small feast called *su* (soup) is made by the wife's people when the
574 house of a married couple is built. Thus for one couple it was done three times: when the house was first built; when the reed wall was replaced by a wooden one; when the thatch was replaced by corrugated iron. The wife's people also make *su* when both return from a journey abroad. One such feast consisted of yams, pudding, and fish. The feast is omitted if either goes abroad alone.

574 If no *su* is made it is evident the wife has no kinsfolk; so the wife's
602 people make *su* often lest in a quarrel between her and her husband, he reproach her saying, "Go away; you have no kinfolk; no *su* has been made on your behalf."

597 Ndranivia, the High Chief, gave his wife Yalekula to a nobleman of
611 Matailakemba when she was pregnant; the child was brought up in Matailakemba, but eventually went back to Naivi, his father's clan, and Narewandamu, his mother's.

684 Adultery and divorce are common. In the old days if a man committed adultery with a nobleman's wife he would sue for pardon. If a lowborn man were married to a nobleman's relative and she committed adultery, the lowborn man would complain to the nobleman, who had the adulterer clubbed unless he sued for pardon. If a man committed adultery, say, with a Waitambu man's wife, the husband would appeal to Tui Waitambu, or better still, to Tui Wathiwathi, who would club the guilty man. If a nobleman committed adultery he was exposed to revenge.

584 "Few high chiefs," says a nobleman, "were not killed. If one was kind
643 to the people of the land he was not clubbed. Some were killed because they entered houses and took other people's wives. That is why our forefathers of Naivi were killed because they were handsome and fond of women." The two reasons why a chief was killed, according to one were "adultery and eating badly," that is eating the feasts brought without sharing them with the people.

593 It is not uncommon for wives to run away to their own people. If a woman marries into another clan, then runs away to her own clan, the hus-

2: Thompson E-5 (1933-1934)1940 OQ6 Lau OQ6
Kambara

593 cousin (that is by a male cousin, one of whose parents is a younger sibling of
184 one of her parents). A girl may wash her brother's kilts. Brother and sister may sit in the same house, but when his sister is present a man "talks through a flower", that is, he avoids the usual obscene banter. If a man in the group starts to joke the brother gets up and walks out of the house. If a woman starts to joke the sister leaves immediately. Brother and sister may not take a walk together. They may take a trip on the same canoe, but if there is joking they do not participate. They are ashamed (*mandua*) and lower their eyes, and the girl moves to the other end of the canoe. Brother and sister may talk together but they do so in the polite (*vakarokoroko*) manner. They may address each other by personal name. In general the girl shows greater respect for the boy than he does for her. It is difficult (*ndrendre*) for her to speak to him. Some boys use the familiar second person singular, *ko iko*, to their sisters, but girls always use the formal second person plural, *kemundrau*.

There are also differences in the observation of the tabu by individuals on the same island. On Fulanga one man calls his real sister by her name but not his female parallel cousin. Some individuals "follow the Tongan way" and converse with less restraint.

While in Lau, I heard of only one infringement of the brother-sister incest
[835 tabu. This occurred on Moala, according to informants. The man and the
684 woman were imprisoned by the colonial government. Informants agree that in olden days the offenders would have been exiled from the island.

[832] Natives admit their greatest sexual desires to be centered on their tabu sisters and parallel cousins, and they think it is for this reason that the tabu exists. There is no doubt that the tabu heightens sexual interest.

593 *Veitathini* is the collective term for brothers, sisters, and parallel cousins.
605 Strict rules of precedence based on seniority are observed between *veitathini*. A man ranks below his elder brother and the son of his father's elder brother. To these relatives he shows respect and deference. He may address them by their personal names but he must use the formal second person plural (*kemundrau*) and speak in the ceremonial manner. Greatest respect is shown to the oldest brother, who is called "first eater" (*kana i manda*). A younger brother is called "eater who follows" (*kana i muri*). Formerly the elder brother ate before the younger brother but today brothers may eat together. The oldest brother sits in a place of honor near the father and receives his food before his brothers. Next to the oldest sits the second brother, then the third, and so on. Younger brothers must clap with palms cupped (*thombo*) to show respect when the oldest finishes drinking kava or eating at a feast. A younger brother is not allowed to eat food left by his elder brother. A younger brother runs errands and secures a brand to light his elder brother's tobacco. After the younger brother has been circumcised it is his duty to prepare food and kava